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Africa - North
Ethiopia
Kissling
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May We Introduce
ETHIOPIA

Their Majesties, the Emperor and Empress of Ethiopia, observe Johannes, a blind young man who had once been a pupil in the Mission School for the Blind at Sayo, reading Braille.

OCT 13 '58

PREFACE

"May We Introduce -- Ethiopia" is presented by the Committee on Missionary Education as a brief introduction to the study of the missionary outreach of the United Presbyterian Church in Ethiopia. The Committee acknowledges with gratitude the work of the Rev. Carl J. Kissling, D. D., who was invited to write the booklet because of his personal knowledge and experience gained through years of service as a missionary to Ethiopia.

Additional materials which will be valuable in the study of this field may be secured from the sources listed on Page 39. The reader's attention is invited to the map on the back cover.

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RELIGIOUS BACKGROUND

The hope of Ethiopia's redemption may be traced to antiquity. As early as the time of the Psalms, we find the prophetic longing, "Ethiopia shall soon stretch out her hands unto God." Today, that hope has been realized in part only. Although Ethiopia is recognized as one of the oldest Christian empires in existence, its ritualistic pattern of Christianity, together with the presence of millions of pagans who reside within the bounds of the land, presents a terrific challenge to the missionary forces of enlightened Christendom.

Tradition offers several accounts of the advent of the Christian faith to the land. One legend traces it to the influence of the Ethiopian eunuch converted by Philip. Other legends tell of St. Matthew's journeying to that far land, founding there the Church, and also dying there for his faith. The known facts, however, are not so fanciful. Historical records reveal the earliest establishment of Christianity in Ethiopia to be about 350 A.D. through the efforts of a Christian named Frumentius. As a lad, and a Christian, Frumentius was one of a few to survive a shipwreck off the eastern coast of Africa. Captured by Ethiopians, he was carried off to their kingdom. Here he won his way into favor with the court and was appointed tutor to the royal family. From this advantageous position he influenced royalty and commoner alike to accept Christ as Saviour. Thus, through the exertion of this Christian influence, the Church was established and Christianity was accepted as the faith of Ethiopia. From that time to this, with varying vicissitudes, the Christian Church has maintained its position in the land of Ethiopia.

The Psalmist's yearning for the full salvation of Ethiopia has yet to be realized. The Christian Church, though continuing through the years, has become a ritualistic body with little power to change men's lives or to be a vital force in the life of the country. Thousands of so-called Christians are living in almost complete ignorance of the principles of Christian faith although worshiping in a ritual which is Christian in name. Furthermore, the name Ethiopia as used in the Bible includes an area more vast than that within the political boundaries of Ethiopia today. Biblical Kush, or Ethiopia, applied to all that wild and unknown country stretching south of Egypt. Today it includes the Sudan, Eritrea, the Somalilands, and regions beyond. Of these, only Ethiopia is Christian in name; all others are predominantly Moslem or pagan.

Even within Ethiopia there are large groups of pagans, untouched by the Gospel, living in superstition and fear of witchcraft. And Islam is strong. Of it, much could be written. At the moment, it is enough to state that its strong arm has been thrust again and again into the land, at times dominating the people by force, and at other times being subdued. Today Islam is exerting pressure as a strong minority within the land, backed by wealthy and influential Moslems elsewhere, who are determined to advance their cause throughout Ethiopia. Yet it is a significant fact that Ethiopia is one of the few countries, if not the only one, in North Africa, to resist the dominating thrust of Islam across the continent. The historic Christian traditions have undoubtedly been a strong factor in this resistance. The mountainous character of the land and the Ethiopian's strong reaction against all foreign influences have helped to keep

the Arab invaders at bay. But the religious future of Ethiopia is still unpredictable, with many a force contending for the hearts of the people.

Recent statistics regarding the religions of Ethiopia reveal that about three and a half million of the people are adherents of the historical Christian Church. About sixty thousand, known as Falashas, cling to the ancient Jewish faith and form one of the numerous tribes in the country. Almost two million of the people are Moslems. The rest, numbered into the millions, are pagans. Into that setting has come the sinister and satanic faith known as Russian Communism, pouring out its deceptive propaganda, day after day, seeking to dominate the life of the people.

Yet over the confused religious situation today, the promise of the ancient Psalm still rings out with its challenge and hope that "Ethiopia shall soon stretch out her hands unto God."

GEOGRAPHICAL AND POLITICAL BACKGROUND

Even apart from the religious problem, the land and people of Ethiopia present a challenge to any intrepid explorer. Situated between the valley of the Upper Nile on the west and the plains of Somaliland on the east, the country rises, a vast block of rugged mountains, unique in beauty and in climate. Towering peaks, vast plateaus of fertile fields with waving grain, forest-covered hills, and mountain streams pouring down to the hot desert plains below, etch the picture of Ethiopia in the minds of all who have been fortunate enough to enter.

Although Ethiopia is crowding the equator, the high altitude of the mountains and plateaus, on which most of the people live, insures a bracing, cool climate the year round. The only seasonal changes are from rainy season, June to September, to dry season, September to May. In many sections of the land, rain falls occasionally even throughout the dry season. Rainy season is planting season. Then one is amazed at the fertility of the land, bursting forth into fertile fields of grain or lush meadows for pasturage or wild flowers so abundant as to turn the landscape into vast flower gardens. Among the grains are barley, corn, tefi, which is similar to our wheat though finer, and other grains peculiar to Africa. The coffee bean, major export of the country, grows wild in many regions. It is also cultivated and sent to every part of the world. Indeed, the word coffee is said to be derived from the Kaffa Province in western Ethiopia, where coffee plants abound.

Dry season offers opportunity for the missionary and the explorer to trek across the country by jeep or mule to isolated areas. Air travel by Ethiopian Airlines, government controlled and American manned, now replaces these ancient modes of travel between principal cities. However, a trip by saddle along the byways still fascinates those who seek to penetrate the inner heart of the land and people. The contrast between the two can be seen through the experience of one missionary party journeying from Sayo to Gorei. Ordinarily one can go from one to the other, either by foot or mule, in five or six days. This party, loaded with household goods and furniture as well as supplies for hospitals and schools, engaged two trucks for the journey. Termite-eaten bridges gave way under the trucks; new ones were built; both trucks

overturned and were righted; numerous other breakdowns delayed the party until it took thirteen days of travel to reach Gorei, with the trucks finally abandoned on the road to be rescued later. Today Ethiopian Airlines hauls tons of freight and many passengers from Sayo to Gorei in twenty-five minutes.

On this mountain top land is one of the oldest and strangest empires in existence. Originally of Hamitic stock, the race has been modified by the infiltration of Negro tribes from the Upper Nile. Although all Ethiopians are dark-skinned, many still proudly claim their white ancestry. Legends still trace the line of their emperors back to Solomon and the Queen of Sheba. In language and racial characteristics, these people are different and apart. Cut off by their mountain barriers from the great trade routes, these people have developed a unique culture, which even today is jealously guarded by some from foreign intrusion and change. Until recent years they have lived independently, apart from others. Egyptians, Persians, Romans, Arabs, and, most recently, Italians have attempted to conquer and exploit. Only Arabs and Italians were partially successful but both were driven out after a short period of rule. So today Ethiopia is free, one of the few self-governing countries in Africa. But Ethiopians have developed a strong spirit of pride and nationalism and a mistrust of foreigners, a feeling which has unfortunately been strengthened in recent years, in spite of the efforts of enlightened Ethiopians to break it down.

Besides separating the country from the rest of the world, its mountain barriers have created problems within the land. Great mountain ranges

intersect each other to form barriers to land communication. They make it difficult for rulers to maintain their hold on outlying provinces or to subdue independent governors and local officials. From time to time, untamed tribes have been able to assert their independence. Rebellions and civil wars have been common. Yet throughout the centuries, the people as a whole have maintained a substantial unity and empire, a tribute to their strong national character.

Haille Selassie, King of Kings, Lion of the Tribe of Judah, claiming descent from King Solomon and the Queen of Sheba, rules the land with wisdom and foresight, having won the respect of all peoples of the world and the love of his own countrymen. In contrast to preceding emperors and in opposition to some of his own people, he is determined to open his isolated land to the world. It is his self-appointed task to modernize his 350,000 square miles of empire as swiftly as possible by utilizing such aids as radio, air travel, modern road building, agricultural and engineering projects and educational facilities. To help him in this gigantic task, he has enlisted the aid of scores of foreign experts and trained personnel, teachers, missionaries, engineers, scientists, political advisors, financial counselors, as well as the educated among his own people. Thus today Ethiopia is rising swiftly from an obscure country to one which takes her place among the free nations of the world.

UNITED PRESBYTERIAN MISSION WORK IN ETHIOPIA

Ethiopia is the youngest of our mission fields, for it was in 1920 that the United Presbyterian Church fully sensed the challenge of the land and officially began its missionary work there. The first mission station was established in western Ethiopia in the Sayo area, at the town of Dembidollo. For a long time, missionaries in the Sudan had longed to cross the border into Ethiopia to carry the Gospel message to these highland people. Their prayers for such an undertaking were answered on the day when an Ethiopian official came to them with the news that a fierce epidemic was raging among the people of Sayo area and with the request, "Come, bring medicine and the Bible in the language our people can understand." Our missionaries answered the cry for help and soon afterward established the first mission station of the United Presbyterian Church in Ethiopia. A few years later came other invitations to inaugurate other new work in other parts of the country, and finally came the invitation of Haille Selassie to erect a hospital in Addis Ababa, the capital city.

By the time of the Italian invasion of Ethiopia, the United Presbyterian mission was firmly established in the land. The hospital had been built in Addis Ababa and also a school. At Gorei there was a medical clinic and also a school. At Sayo there was another hospital and a school. At each of these three centers the Gospel was proclaimed and upheld as the ultimate end of all medical and educational work. Small groups of believers sprang up here and there, and a number of outstanding conversions were made. Then came the grim fact of Italian occupation. Throughout the church in America prayers were made for the work so recently

inaugurated. Many feared that the glorious work was to end in dismal failure. Missionaries had to leave the country or were imprisoned, and all Protestant mission work came to a halt.

And yet in that dark hour, a new light was kindled! For if the missionaries were forced to leave, still the spirit of God remained. The story of the reviving and strengthening power of the Holy Spirit working in the midst of Ethiopian nationals during this time of crisis is like reading the Book of the Acts in a new setting. To these native Christians, cut off from missionary contacts, Christ Himself came in strength and power and established His Church in their midst. Revivals began to sweep through areas of the land with no missionary leadership and only a few humble dedicated Ethiopian Christians as instruments of God. Thousands of pagan Ethiopians, living under the heel of Italian dictatorship, turned to Christ as their Saviour and Lord, finding in Him new freedom in spite of their political slavery. The story of that revival which took place in western Ethiopia where the United Presbyterians had been working is largely the story of God's Spirit working through blind Gidada Solon. It has often been told before but the history of our mission work in Ethiopia is not complete without it.

God moves in a mysterious way, His wonders to perform. It was a smallpox epidemic which allowed our missionaries to enter Ethiopia, responding to the call for help. It was also smallpox which blinded Gidada at the age of five. Gidada's parents stood helplessly by as smallpox struck one after the other of their children and killed them. Then even the youngest, Gidada, contracted the dread symptoms and all hope was gone. Gidada's

parents did not pray for they did not know how to nor did they know the true God to whom to pray. But God spared Gidada, though the child lost his eyesight and is blind until this day.

When anyone in those non-Christian lands is crippled or blind, his way of life is marked out for him. So Gidada became a beggar. For fifteen years, until he was twenty, Gidada's only hope in life was to sit in the dust of the road and lift pitiful hands to passersby, crying out for a coin or a bit of bread or a piece of cloth to cover his half-naked body. Then he heard that missionaries had come to Sayo and were holding meetings for beggars, at the end of which they gave a coin to each beggar. Gidada went with other beggars to get his coin.

At the close of the first meeting, a missionary came to him, pressed a coin into his hand, and said, "This coin I give you in the name of Jesus Christ." Gidada had never heard that name before and he wondered who Jesus Christ was. He determined to find out. So every day Gidada came to the mission, not to receive a coin, but to satisfy his curiosity about that name. He listened intently as missionaries told him Bible stories. He began to memorize Bible verses, proving an apt pupil. Missionaries soon recognized the unusual mind and spirit of the man, blind though he was. His mind retained everything that he was taught. He quickly learned to use Braille and read the Scriptures for himself. And the day soon came when Gidada learned for himself who Jesus Christ was, for the living Lord entered his heart. From that day to this, Gidada has received power and insight and blessing from his Christ in wonderful ways, too numerous to relate. He became an

outstanding Christian among his people. Later he was to become the spearhead of that great growth of the Evangelical Church in western Ethiopia. From the lips of this blind man thousands have heard the Gospel of Christ whom he, not seeing, yet believing, learned to love, becoming His messenger to many. Thus the power of God lifted Gidada, a whimpering beggar in the dust of the road, creating him anew and shaping him into one of the most dynamic Christian personalities in Ethiopia.

After his conversion, Gidada worked with the mission for a number of years, teaching and preaching of Christ. Then came the Italians bringing the destruction of modern warfare to overwhelm the Ethiopians who fought for the most part with only the most primitive of weapons. Soon the missionaries were forced to leave and Gidada recalls the day of their departure as one of the darkest in his life. After their going, he went into the small church building, there to weep all day long before the Lord. Now that the missionaries were gone, what would become of his people and the work of Christianity which had been started among them? At the close of the day, Gidada, still weeping, arose and walked out of the church. At the door someone took him by the hand. He does not know who it was, but a voice spoke and said, "Gidada, don't weep. Now if ever, the church needs you. Now that the missionaries are gone, God is calling you to do the work of a missionary." With these words came the realization that God was calling him to do the unfinished task as he was able.

Shortly afterward he gathered a few faithful Christians about him, and under the very eyes of

their tyrannical rulers, they began to travel from house to house and village to village, preaching the Gospel, witnessing for Christ, and strengthening the people with the word of God. The response was electric. In their extremity, hundreds began to turn to Christ and many opened their hearts to Him. This continued until the Italian authorities caught up with Gidada and his little group of itinerant preachers. When they found him, he was preaching from his Braille Bible. The officials, not knowing what Braille was, suspected this Bible of being a secret document. They branded the whole group as spies and had them thrown into prison.

In prison, the little band of Christians began to pray for strength. They sang their hymns and even wrote new ones. Out of the darkness of that prison their voices could be heard praying and singing and other voices soon joined with them. Then the group learned that it was possible for them to go from one prison house to another to preach and pray and sing without being stopped by the guards. This they did each day, witnessing from cell to cell to hundreds of political prisoners in that vast place, until a revival broke out within the walls. As men were freed they returned to their own villages to relate their experiences. Gidada and his group were also released and returned to their former work of village preaching, organizing prayer groups in every village and town.

Similar revivals took place in other parts of Ethiopia, south, west and north, until thousands of once pagan Ethiopians had accepted Christ as their Lord. Some of these joined our church while others joined other Christian groups.

After the Italians were driven from the land and the missionaries had returned, they were amazed at what had taken place. In many parts of the country as well as in our own mission area, there were not only thousands of new Christians, but groups were organizing and meeting regularly, building churches and operating schools. Thus was born what has become known as the Evangelical Church of Ethiopia, in time of great stress, without direct missionary assistance but out of the will of God and through the witness of fearless bands of Ethiopian Christians. That church is still flourishing and growing. That part in western Ethiopia in the area allotted to our mission work is known as the Bethel Evangelical Church of Ethiopia. It is truly an indigenous church. Missionaries act only as advisors and teachers. The congregations in the Sayo area alone number sixteen while other prayer groups are continually being formed and organized into churches as soon as ready. Several presbyteries are organized and church buildings are erected, some small and built of mud and grass, others large enough to seat three hundred people and built of substantial material. The churches are under control of the presbyteries and not the mission. Once yearly, representatives of the church meet in session with representatives of other Evangelical groups throughout the country. Thus the Evangelical Church is becoming a strong factor and influence in the land.

One great task before the Bethel Evangelical Christians after the departure of the Italians was the education of the children. Government educational facilities had not yet reached the outlying towns and villages where the church operated. Although illiterate themselves, many

of the church people realized the necessity of education for their children. Elders meeting in presbytery launched the school program by using each church building through the week as a schoolhouse. Teachers were found from among those who could read and write. Children from areas which heretofore had known nothing of education flocked to school by the hundreds, eager and anxious to learn, as an educational awakening now swept over the hungry land. The large mission school at Sayo was changed from a primary to an advanced school. To it came those pupils who had successfully completed three years of work in the church schools. The need for secondary or high school education is now clearly seen and plans are being made for the establishment of a mission secondary school in the near future.

Another problem which faced the young Church was that of providing trained leadership and ministers for the Church. With many congregations and Gidada the only active ordained minister, the Church was hard pressed. At its request, the mission began a training course for ministers and evangelists. Each congregation was asked to send at least one candidate. All of them did; many sent two, and some three. A class of more than thirty of the finest young men was started in 1946 with both missionaries and Ethiopians teaching it. At the end of three years, three of the young men were judged ready for ordination. After the fourth year, eight others were chosen by the presbytery for this sacred act. Their ordination brought the number of ministers in the Church to twelve. Other students in the class were set aside as evangelists and teachers. It was a day long to be remembered when these young men were ordained. Dressed immaculately in white, the

candidates knelt before a crude altar in the Bethel Church at Dembidollo, mother church of all. Hands of elders were laid upon them. Prayers of ordination were uttered. Then the men arose, ordained ministers of the Gospel of Christ in Ethiopia. Hundreds of believers had gathered in the church to witness the event, sensing its importance. These ministers, and Gidada, will serve the Church until more can be trained and ordained. But no more candidates for the ministry will be accepted for training until they have completed the equivalent of our high school education. A number of fine young men are now receiving advanced education, having already signified their intention of giving their lives in service to Christ and His Church.

With the Church in the Sayo area fairly well established, the Mission is now moving the center of its evangelical work to the vast areas to the southwest, in Maji and Ghimeera. This territory, running south of Gorei to the borders of Ethiopia at Lake Rudolph, is one of the most primitive frontiers left in the world. Although the people are a part of the Ethiopian empire and subjects of the Emperor, they have different language and racial characteristics and mode of living from the peoples in other parts of the country. They have had almost no contact of any sort with the outside world, so that they live bound by primitive superstitions and customs. The story of the opening of the station at Maji illustrates the strenuous, rugged type of work which missionaries to these people must be willing to carry on even in this century. For the love of Christ they suffer much personal hardship.

In 1947 a survey party of missionaries reported to the Ethiopian Mission the unusual opportunities that were presented by the fields of Maji and Ghimeera. Government officials at Maji had welcomed the survey party enthusiastically and offered them an excellent site of land on a good elevation overlooking a vast valley, with good water supply and a waterfall large enough to furnish power for the missionaries' use. The site was close to the town of Maji and the officials urged the missionaries to return as soon as possible to begin work. The areas in Ghimeera presented even greater opportunities, for population centers were more numerous and the entire region was thickly settled. However, definite land grants and actual permission for work in Ghimeera had not yet been granted.

So the Mission undertook the founding of a station at Maji. With the intricacy of preparations necessary for entrance to such a primitive country, with all mission personnel busy elsewhere, and with the rainy season not far off, prospects for beginning the work that year were dim. But the need was urgent and the Mission decided to go in if at all possible before the beginning of the rainy season when any travel in these parts would be almost impossible. One of the members of the missionary survey party offered to go in with his family if the Mission would release him from his duties as Mission treasurer and purchasing agent in Addis Ababa. A registered nurse offered to go with them. The assignments were made and actual preparations begun.

There were the usual delays, such as are always encountered in backward countries, in getting ready to travel. It was hard to find responsible

people to accompany the missionary party. Trucks and equipment had to be put into top condition. Racing to beat the rainy season, the missionaries prepared swiftly. Finally they were ready to start with two large trucks and a jeep. But the rains had already come! It was the courage that comes alone from God which kept them pushing on into the frontier land, braving the dangers of slippery roads and deep mud travel. They forded swollen streams, built bridges over streams too deep to ford, and spent weary hours beside bogged-down vehicles. As the mountain roads became steeper, muddier and more slippery, precious cargo had to be unloaded and abandoned by the roadside or left in some improvised shelter. Still the party pushed on, camping in the rain night after night, sleeping in their clothes and living in the mud. Finally the strain was too much for the trucks and they both broke down beyond repair. But Maji was not too far off and the group continued with their one jeep. Over mountains and through streams they went, on rutted roads and through deep mud, until they reached Maji. There they were welcomed by government officials who sent out hundreds of natives to go back over the road with them to pick up the abandoned equipment and trucks.

Even before all their possessions had been brought in, the other difficult task of building shelters against the rain was begun. Temporary native type houses were constructed first. But these, built of sticks and grass, leaked so badly that the missionaries had to pitch their tents beside the houses to keep warm and dry. After the rain came months of damp windy weather. Then came sickness and discouragement. But the party hung on. And they did even more! They soon opened a

dispensary to care for the sick among the people of Maji. Small meetings were held and the Gospel was preached to these people bound by their primitive superstitions. Today the work has grown already to include an organized girls' school, weekly services, and an active clinic. Maji station, so recently established with such great personal hardship, is flying the banner of Christ aloft in a far-away corner of the earth.

Soon it was possible to start work on the Ghimeera station. The endless negotiations with government officials over the granting of entry permits were finished. The local governor welcomed the missionaries, offering them the services of many workmen to prepare the land and dig waterways to carry in a sufficient supply of water. But hardship was the rule here also. Fortitude and faith are necessary to transplant a family with small children from civilization to a land far removed from familiar customs, with no housing facilities, no adequate markets, few of the so-called necessities of life. For companions they had only thousands of strange people speaking a strange tongue. For months the family lived in tents, with wild animals prowling near by. Supplies had to be rationed, gasoline and motor oil being the most precious. Children had to be continually watched and cared for. But God gave strength and He blessed this beginning, too. Meetings were soon held and a clinic begun. Before long an airstrip was prepared and Ethiopian Airlines began to fly in with precious supplies. It also furnished a swift link to civilization in case of necessity. Thus in recent years, two major occupations of frontier stations have been made, through heroic effort by missionaries and Ethiopian Christians, all to the glory of God.

Today the United Presbyterian Mission in Ethiopia maintains five centers of work. In Addis Ababa a girls' school heads the work. About 150 girls are in attendance, some from the finest homes in Ethiopia and others from homes of poorer people. The Gulale Church, part of the Bethel Evangelical Church, is near the girls' school under native leadership.

At Gorei, capital of Ily Babour Province, clinic is conducted along with evangelistic work. Here, too, the church is a part of the Bethel Evangelical Church and has a native pastor and evangelists.

Sayo is the center of the Bethel Evangelical Church. It has a mission hospital, an advanced school which receives pupils from the primary church schools with about 150 pupils, and a school for training the blind.

At Maji evangelistic and medical work are carried on. A school for girls is carried on.

At Ghimeera the same kind of work is carried on. A school for girls is to be opened soon.

At the time of the writing of this account, the Bethel Evangelical Church (United Presbyterian) in Ethiopia numbers sixteen congregations and six organized Christian groups with more than 16,000 communicants.

OTHER MISSION WORK IN ETHIOPIA

The question is often asked, "What other mission groups operate in Ethiopia besides our own?"

One of the first groups to enter Ethiopia after its opening to foreign missions was that of the National Lutheran Church of Sweden, whose mission work is known as the Evangeliska Fosterlands Stifelson. They had already been working in Eritrea. They have had a very important part to play in the evangelization of Ethiopia and have been praised by the Emperor. They have a strong congregation in Addis Ababa and many other churches in the west.

In 1927 the Sudan Interior Mission entered the country and today is likely the largest mission group there, with over a hundred missionaries. They are recruited from Canada, England, Australia and the United States. They have a station in Addis Ababa and many others in southern Ethiopia. Their work is largely evangelistic, although educational and medical work is done on a limited basis.

The Bible Churchman's Missionary Society, a branch of the Anglican Church, is manned by British missionaries. Their work is chiefly that of training and education, aiming at a reviving of the ancient Ethiopic Church by stimulation from the inside rather than from the outside by the Evangelical Church. They have a school for "Chief's Sons" in Addis Ababa and various Bible schools.

The Seventh Day Adventists also have work in Addis Ababa and stress medical and educational work in other parts of the land.

Another mission maintained by British workers is the Church Mission to the Jews, working among the Falasha tribe. This tribe believes in the ancient faith of Judaism. Their distinctly Jewish practices include the Jewish priestly system with a high priest and blood offerings. Their laws of purification follow the Old Testament rulings and are rigorously enforced, so much washing being required that their villages are generally situated near a running stream. However, a good deal of paganism is mingled with their Jewish worship practices. They worship Sanbat, goddess of the Sabbath, to whom they make offerings of food, drink and incense. They enjoy a great reputation among their neighbors as sorcerers and rain-makers. They number about 60,000 and live for the most part in the northwest provinces of the country.

Since the departure of the Italians, the Ethiopian government has granted permission for several new missionary societies to enter the country. Among these are the Mennonites, whose missionaries are American and whose work is in eastern Ethiopia; a Danish mission; and a Norwegian.

At the time of the Italian occupation of the country, the Roman Catholic Church made a vigorous attempt to weld the Ethiopic Church to the Roman. In this they failed dismally but they did establish strong Roman Catholic centers throughout the country. But since the reestablishment of the Ethiopian government, these centers have dwindled in influence until today they are very weak. A few missionaries still staff them and a school for the training of priests is maintained in Addis Ababa.

The British and Foreign Bible Society works through other mission agencies in the distribution of Scripture and religious literature. It has a book store in Addis Ababa and is active in propagating the Gospel through the printed word.

The emperor has been gracious in expressing his personal gratitude to United Presbyterian missionaries and those of other groups whenever he finds the opportunity. He makes visits to many of the mission stations each year, getting acquainted with the mission workers and their work.

The great task before all missions is to take the Gospel to outlying areas which have not yet been reached. This includes most of the negroid tribes called Shankela in the northwest near the border of the Sudan. The Galla tribes are spread throughout the whole land and large numbers are still unaware of the Gospel. Many tribes in the southwest, the Shako, Benesho, Shai, Nao, and Kaba, have never heard the words of salvation. To reach these pagans all sorts of leaders must be trained: native pastors, teachers, itinerant evangelists, medical assistants, and the like. To utilize men like these from the tribes which have already been evangelized and to send them out to the untouched tribes is a task in which the missions and the Evangelical Church must join. It is a great undertaking to learn primitive and unknown languages so that the Gospel may be preached in the dialect these people understand. And there has been a great reluctance for Christian tribesmen to leave their own tribes and localities to preach elsewhere. But a number of outstanding exceptions provide a hopeful gleam of light for future work.

THE PROBLEM OF LANGUAGE

One of the problems of mission work in Ethiopia is that of language. It is the desire of the government to aid in the creation of national unity by the use of only one language. The Amharic has been chosen as the official language for the whole empire. Teaching in any other language is forbidden. The printing of the Bible or any other book in any language save Amharic is forbidden. This works a great hardship on all missions since most of their work is being done among pagan tribes which are not Amharic and which have no knowledge of the official language. This means that the Galla people, more numerous than any other, and among whom the United Presbyterian Mission does most of its work, may not have a Bible in their language. School children of most tribes are being taught Amharic in the schools, but adults of these tribes who do not know this new language can not have a Bible in a tongue they understand. Mission societies have offered to print the Bible in diglot form, one column in Amharic and the other in a tribal language, believing that this would not only give a Bible to many natives but also assist the government in its educational program. But this offer has been refused by the government.

Another field in which progress is needed is in the development of sacred literature which the people can understand. The Ethiopic Church is rich in liturgy and ancient literature but almost all of it is in the ancient and almost unknown tongue of Geez. This ancient language of Ethiopia has come to be looked upon as a sacred language and there is great reluctance on the part of the Ethiopic Church to depart from it. However, only a few of the scholars of the church are acquainted

with it. Most of the priests who use it in their ritual have memorized the liturgy but do not understand what they are saying. Beside the Bible there are very few books in any language except the Geez. However, the Bible has been spread throughout the land through the efforts of the British and Foreign Bible Society in cooperation with various mission agencies. It has published the Bible in Geez and Amharic with commentary. It has also, in years past, published the Bible in many of the tribal dialects including Tigrina, Tigre, and Galla while the Gospels and portions of it have been translated into even more dialects and languages. However, most of these translations with the exception of Geez and Amharic are now being confiscated by the government whenever possible.

RELATIONSHIP OF MISSIONS AND THE ETHIOPIC CHURCH

One fundamental question which each mission must face is its relationship to the ancient Ethiopic Church. This is a burning question, too, for the Ethiopic Church. That there is an awakening coming to the ancient church, no one can deny. The work of missions in the land has contributed in large measure to this as has also the forward-looking policy of Haille Selassie in behalf of the Ethiopic Church. The question now is whether this church and the mission groups will be able to work together or whether they will continue to work in tension and rivalry as is often the case today.

To appreciate the role of the Ethiopic Church, we do well to look at a few facts about it. In Ethiopia, the Ethiopic Church and the State are one, the Emperor being the head of the Church

because he is the head of the State. In spite of this, the Emperor has been, on the whole, quite friendly toward the mission work, encouraging missions to enter his country and work among his people. In the centuries past, the Ethiopic Church has been a great unifying influence in the life of the nation. Nationally, this has been a great asset; but individually, the Ethiopian has felt no vital Christianity because he has assumed that he was a Christian simply because he was an Ethiopian. This attitude is especially true of the Amharas, though others feel it, too.

The Ethiopic Church has its roots in the Monophysitic Coptic Church of Egypt. This Church believes in the one nature of Christ only, the divine nature, rather than in two natures, divine and human, as does Christendom in general. Though an offshoot of the Egyptian Coptic Church, the Ethiopic Church is truly a national one and has asserted its independence increasingly as the centuries passed, until today it has reached almost complete separation from the Egyptian body. For many years in the past, there has been only one bishop, or abuna, an Egyptian, appointed from Cairo. He was the only one who could ordain priests or consecrate the ark. This ark is a box-like affair which gives sanctity to each temple and which is kept in the inner shrine, or holy of holies, in each temple. On special occasions, this ark is brought forth, covered with bright silken umbrellas, and carried around the temple in procession and ritual, the priests chanting, beating drums, and dancing as they accompany it on its sacred journey. But in spite of the abuna's historic importance, in recent years the Ethiopic Church has begun to appoint its own bishops and regulate its own church affairs independently of the abuna from Egypt.

The root of the weakness of the Ethiopic Church in meeting the spiritual needs of the people has been the backward condition of the priests. They are chosen from traditional priestly families, and so form a caste similar to the Levites in the Old Testament. Ordained without any training, they are consequently ignorant and often superstitious and lazy. Oftentimes so many priests were assigned to one church that many had no other duties than to go from house to house begging. The fees charged for funerals and other rites were exorbitant.

Mission bodies have been criticized for entering Ethiopia and establishing churches in competition to the national Church. Actually, few of the groups entered with the idea of competition. They came to stimulate the people to an awareness of the truths of Christ and the Bible, truths which would give them a reality in Christian living. This spiritual awakening might help the Ethiopic Church to regain its vitality. However, it was inevitable that Ethiopians who came under the influence of missions groups should adopt a religious outlook and ideas about worship quite different from those of the national Church. Often small groups and communities were influenced as a whole and a group feeling arose among them for the adoption of the ways of the mission. Sensing that in the very beginning of mission work, the Ethiopic Church attempted to stall the movement by denying to any member of these groups the right of baptism for their children or the right of burial by the Church. The natural consequence was that the people turned to the missionaries for these Christian benefits. Foreseeing their forced withdrawal at the time of the Italian invasion, a number of missions ordained a few leaders among the

native Christians, for the one purpose of carrying on the essential duties of baptism and burial. It was around these native leaders, and largely through them, that the Evangelical Church came to full bloom in the days of the Italians. Returning to the field after the Italian hostilities, the mission groups could not help recognizing the Church that was in their midst. The Evangelical Church had been born.

With its origin back in the fourth century, the Ethiopic Church has a full tradition and in many ways a glorious history. However, Ezekiel's question is the test today, "Son of man, can these bones live?" No one would think of giving a negative answer, for in spite of distortion and abuses, the Church is still the Church. It is quite possible that the competition from the mission sponsored churches will help it to find its soul. There are already signs that this is so. New reforms have adopted educational methods in the training of priests and in the selection only of clergy who are of good character. The number of priests assigned to one church is to be fixed in accordance with the requirements of the church. It is hoped this will abolish the custom among the priests of begging and of charging high fees for church rites. A further reform is that of providing, in at least some congregations, worship forms in the Amharic language instead of the almost unknown Geez. The missionary groups and Bible Society paved the way for the translation of the Bible into something besides Geez. One of the Emperor's chief aims has been to introduce Amharic into the religious life of the country. Forms of Morning and Evening Prayer, including the reading of the Psalms and lessons from the Old and New Testaments, have been introduced and are in use in a few

churches, including the Emperor's own, that of The Saviour of the World, in Addis Ababa. The Emperor himself authorized his Spiritual Council to draw up a Manual of Faith and Prayer to be used in schools and for family and private devotions. The Addis Ababa radio has been used and sermons are broadcast on great festival days. The Emperor has also called for a revision of the current translation of the Amharic Bible. This will replace the various versions now in use, most of which are felt to be inadequate. This version will be acceptable to both the Ethiopic Church and to the Evangelical Church and mission groups. The Emperor has asked the Bible Society to cooperate, the mission societies to provide the scholars with technical knowledge of Hebrew and Greek. The Ethiopic Church is to provide priests to insure that the new translation will be in good and correct Amharic.

The actual working together of these groups on the committee may prove to be more important than the production of a correct and acceptable translation of the Bible. It may be the beginning of cooperation among the various Christian groups within Ethiopia, bringing understanding between foreign and national interests in the land. Both groups would benefit and could then work together for the completion of the great task still ahead in Ethiopia. There are countless millions of pagans to be evangelized and millions of Moslems to be brought to a faith in Christ who alone can enable Ethiopia to "stretch out her hands unto God."

UNITED PRESBYTERIAN MISSIONARIES IN ETHIOPIA
(Autumn of 1952)

Under Women's General Missionary Society

Miss Ruth Cummins Beatty, R.N., was born in McAlevy's Fort, Pa. She attended Indiana State Normal School for one year and was graduated from Westminster College. She took her nurse's training in Columbia Hospital (U.P., Wilkinsburg, Pa.) She sailed for Ethiopia in January, 1921, under appointment of the Women's Board. She served in Sayo three years; Addis Ababa, some months. Returning from furlough in 1926, she served as nurse in George Memorial Hospital, Addis Ababa, until 1940 (excepting furloughs). Because of Italian occupation of Ethiopia, she was in America from 1940 till 1943, returning to the field in November, 1943. She served as nurse in Sayo from 1943 till spring of 1949, when she came on furlough. Since April 1950, she has been located in Gorei in charge of a clinic there. Miss Beatty spends part of her furloughs in Reedsville, Pa., and part with a sister in Philadelphia. When in Philadelphia she attends Oak Park-Fourth Church.

Miss Mary Isabel Blair was born in Washington, Pa. She graduated from Washington (Pa.) High School and from Biblical Seminary in New York. Appointed by the Women's Board in 1922, Miss Blair sailed in July of that year for Ethiopia. She served in Sayo in school work for girls from 1922 till 1933 (excepting furloughs). On returning to Africa in 1934, she was located in Khartoum North, the Sudan, where she worked in the Girls Boarding School and in service for women, until 1939. She was then in America for four years, serving for part of the time in Frenchburg School, Frenchburg, Kentucky.

Miss Blair returned to her service in Ethiopia early in 1944 and was located in Sayo, Addis Ababa and Gorei and girls' schools till spring of 1949 when she came on furlough. She has recently been in Gorei in charge of educational and evangelistic work. Miss Blair, in her youth, was a member of Second Church, Washington, Pa., and when appointed, of Wallace Memorial Church, Washington, D.C. Her sisters live in Huntingdon, Pa., and Stroudsburg, Pa.

Miss Marjorie Faught, R.N., was born in Philadelphia, Pa. She graduated from West Philadelphia High School and took her nurse's training in Lankenau Hospital, Philadelphia. She took the two-year course in Biblical Seminary before going to the field; when on furlough she has taken post-graduate courses in nursing. Miss Faught was appointed by the Women's Board and arrived in Ethiopia in the fall of 1933, serving as a nurse in the hospital in Addis Ababa until she came on furlough in 1939. Since she could not go back to Ethiopia then on account of the war, she accepted appointment of the Women's Board to Pakistan (then India). After one year in Sialkot, she served for the rest of her term of service in the Taxila Hospital, until coming on furlough in 1946. Miss Faught was reappointed to Ethiopia and returned to that field in December, 1947, where she has served since as nurse in the Jean Orr Memorial Hospital, Sayo. One of the interesting developments of her work is the baby clinic in Sayo. Miss Faught is a member of Oak Park-Fourth Church, Philadelphia.

Miss Eileen Halewood (Nurse and Midwife) is an English woman who was born in India. She was educated in England and took her nurse's training in Preston and County of Lancaster Queen Victoria

Royal Infirmary. She served the Ethiopia Mission as a short-term worker from 1947 till 1949 when she was appointed by the Women's Board to regular service. In her short-term capacity she worked in Sayo. Since January, 1949 she has been located in Maji in the clinic.

Miss Mary Nell Harper, R.N. was born in Everett, Washington, where she is a member of the U.P. Church. She attended Seattle Pacific College for two years and took her nurse's training in Swedish Hospital School of Nursing (Seattle). Miss Harper went to Ethiopia in July, 1949, and has been located in Sayo, where she is a nurse in Jean Orr Memorial Hospital.

Miss Marguerite M. Lienard was born in Seattle, Washington, and is a member of the First Church there. She was educated in Prairie Bible Institute, University of Washington and Western Washington College of Education, and had six years of teaching experience before going to the field. She went to Ethiopia in the summer of 1949 and served at Addis Ababa until January, 1951, in the Girls' School. Since January, 1951, she has been in Sayo in teachers' training work for girls.

Miss Hazel J. McGeary was born in Milwaukee, Wisconsin, but moved to Washington, D.C. She was educated in Roosevelt High School, Wilson Teachers' College and Strayer Business College, all in Washington, D.C. When appointed to missionary service in 1946 she was church secretary for Wallace Memorial Church in Washington. Following a short stay in Addis Ababa, she was located in Sayo where she began work for the blind in 1947.

Miss Ruth M. Nichol was born in Brooklyn, N.Y. She is the daughter of Rev. W.M. Nichol, who served one term as a U.P. missionary in Egypt. Miss Nichol is a graduate of Muskingum College and of Biblical Seminary, and when on furlough took special courses in Scarritt College at Nashville, Tennessee. Miss Nichol arrived in Ethiopia in 1933 and served two years in Addis Ababa in the girls' school there. In 1935, at the time of the Italian invasion, she went to Assiut, Egypt, served one year in Khayatt School, then to Cairo Girls' College where she remained till coming on furlough. On account of the war she could not go to Ethiopia after furlough, so accepted appointment to Pakistan (then India), where she spent one term in school work for girls, at Sialkot, Gujranwala and Pasrur, coming on furlough in 1946. Miss Nichol was reappointed to Ethiopia and returned to that field in December, 1947, where she has served until the present, in charge of the girls' school in Addis Ababa. Miss Nichol is a member of a U.P. Church in Brooklyn.

Mrs. Nessie F. Pollock, R.N. (widow of Dr. A. W. Pollock, missionary in Egypt and Ethiopia) was born in Scotland. She took her nurse's training in Great Britain and is a midwife also. Mrs. Pollock (as Nessie Forbes) was a short-term nurse in Assiut Hospital, Egypt, when she married Dr. Pollock in 1922. In 1926 she was appointed by the Board of Foreign Missions to career service in Ethiopia with her husband. ** He died in 1935 and she came to America. In 1939 she went to Egypt as a short-term nurse and served until 1942, when she returned to Ethiopia as a single woman missionary. She has served in Addis Ababa, Gorei and Sayo in medical work, and since July, 1948 (excepting for short furlough) has been in charge

of the clinic at Maji.
** (a transfer from Egypt, really)

Mrs. Ruth L. Walker was born in Western Pennsylvania and graduated from Butler High School, took work in Grove City College and a secretarial course at Margaret Morrison School in Pittsburgh. She is a sister of Rev. Harold Lobaugh (U.P. minister). Left a widow soon after her marriage, she was appointed by the Women's Board to missionary service in Ethiopia. She was a member of Wallace Memorial Church, Washington, D.C. Since she arrived in Ethiopia, in 1923, Mrs. Walker has served in evangelistic and educational work in Gorei and Addis Ababa. In 1946 she became General Secretary of the Mission, and in 1948(in addition) General Treasurer of the Mission. She is now in charge of a school for girls in Ghimeera.

Miss Ruth E. McCreery was born in Pittsburgh, Pa. She is a daughter of Dr. E. L. McCreery, former U.P. missionary in South Sudan, and sister of Mrs. Milton Thompson now in South Sudan. She attended Los Angeles Junior College, Bible Institute of Los Angeles, Wheaton College, Stanford University. She was Dean of Women and Assistant Professor of Christian Education in Westmont College (Calif.) for several years. Miss McCreery was appointed in 1950 and works in Addis Ababa.

Miss Martha A. Maxwell, R.N., was born at Nasir, South Sudan, daughter of Dr. and Mrs. Jos. Maxwell, former U.P. missionaries in South Sudan and Ethiopia; sister of Jean Maxwell of South Sudan. She was educated at Wheaton and Sterling Colleges and graduated from Swedish Covenant School of Nursing, Chicago, Illinois. She was appointed to Ethiopia in 1951 to work in Addis Ababa.

UNITED PRESBYTERIAN MISSIONARIES IN ETHIOPIA
(Autumn of 1952)

Under Board of Foreign Missions

Dr. and Mrs. John A. Cremer first arrived in Ethiopia in 1935 where Doctor Cremer was on the staff of the George Memorial Hospital, Addis Ababa, for one term. They returned to America at the time of the Italian invasion, and for the next several years he was in charge of the Bethesda Sanatorium in Denver, Colorado. They were reappointed in 1948 and sailed back to Ethiopia that year. Dr. Cremer has been in charge of the Jean Orr Memorial Hospital in Sayo from then until the present time. Dr. Cremer was born in Grand Rapids, Michigan, and Mrs. Cremer in Whitinsville, Mass. They are members of the Christian Reformed Church. He was educated in Calvin College and received his medical training in the University of Chicago and Rush Medical College. Mrs. Cremer is also a graduate of Calvin College in the Normal training course and is a registered nurse, a graduate of Presbyterian Hospital School of Nursing, Chicago, Ill. They have five sons, ranging in age from 15 to 5 years.

Dr. and Mrs. F. William den Dulk also came to us from the Christian Reformed Church. They were both born in Holland. Dr. den Dulk's parents live in California. He is a graduate of the University of California and of Creighton University Medical College. Dr. den Dulk was in the United States Navy for two years before going to the field. Mrs. den Dulk received her education in Modesto Junior College (music) and in Lake Merrit Business College (business subjects). The den Dulks have served in Ethiopia since 1946. Dr. den Dulk

served in Assiut Hospital, Egypt, for part of a year at the beginning of his missionary life, then went to Sayo for service in the Jean Orr Memorial Hospital. For some weeks he was in the Ghimeera country exploring possibilities for work there and doing medical work. During the summer of 1949, Dr. den Dulk took special medical work in Holland. The den Dulks have two (adopted) children, twins, aged eight years.

Rev. and Mrs. Charles M. Haspels recently completed their first term of service in Ethiopia. He was born in Boyden, Iowa, and she in Big Beaver Township, Beaver County, Pa. He is a graduate of Sterling College and of Pittsburgh-Xenia Seminary and she is a graduate of Sterling College and has taken summer courses in Geneva College. Mr. Haspels was pastor of Pigeon Creek U.P. Church for two years before accepting appointment to Ethiopia. Mrs. Haspels was a member of Rocky Springs U.P. Church, Beaver Valley Presbytery, before her marriage. The Haspels were located first in Gorei, in 1947. In January, 1951, they opened work among the Ghimeera people. The Haspels have two little boys and a little girl, the oldest being six years of age.

Rev. (D.D.) and Mrs. Duncan C. Henry - He was born in DeKalb, Illinois, and she in Mystic, Iowa. Dr. Henry graduated from Iowa State College and went to Ethiopia the same year, 1921, serving as an educational and industrial missionary from 1921 till 1932. In 1932 he entered Pittsburgh-Xenia Seminary and graduated in 1935. Mrs. Henry is a graduate of the Cornell School in Mt. Vernon, Iowa. In January, 1936, the Henrys returned to Ethiopia and have served since in Addis Ababa and Gorei in evangelistic and educational work. Dr.

Henry is a brother of Mrs. Ralph McLaughlin of the Egypt Mission. For a time they were our only representatives in Ethiopia, during the Italian occupation. Their son William died two years ago, and their daughter is in college now.

Mr. and Mrs. Donald A. Reihmer are in their first term. He was born in Chicago, Illinois; she is from Philadelphia, coming from the Beverly Hills Church. Mr. Reihmer is a "business" missionary. He attended Wheaton College, University of Illinois, University of Pennsylvania, and the U.S.A.F. Flying School. He was commander of a fighter squadron and squadron leader in World War II. Mrs. Reihmer attended King's College, with special courses in aircraft sheet metal and blueprint reading, and courses in business subjects. Mr. Reihmer also took courses in business subjects before going to the field. He is now General Treasurer of the Mission and Government representative, in charge of the purchasing and forwarding of goods, and also does evangelistic work. The Reihmers have three children.

Mr. and Mrs. Fred L. Russell - Mr. Russell was born in Bookwalter, Nebraska and Mrs. Russell in Welcome, Minnesota, but both consider the state of Washington their home since they spent most of their lives there before going to the field. Mr. Russell attended State College of Washington and on furlough took special courses in the University of Washington. Mrs. Russell attended Whitworth College (Presbyterian college in Spokane). The Russells first went to Ethiopia in 1920 and served in Sayo until 1924. From then until the Italian invasion in 1936 (except for furloughs) they served in Addis Ababa in service as Mission Treasurer, representative to Government, evangelists, etc.

They were in America from 1936 till 1943, and for part of that time Mr. Russell served as missionary-teacher to American Indians in a Presbyterian center in the Northwest. On returning to the field in 1943 they were stationed first at Sayo, then Addis Ababa, and from July, 1948 till their return on furlough in the spring of 1951 they were in Maji, opening the new station there. Mrs. Russell has at various times conducted girls' schools in connection with their other service, the latest being at Maji. The Russells have three children; a married daughter and a married son, Murray, now a missionary in Ethiopia, and Dorothy aged 13. Prosser, Washington, is Mr. Russell's home church.

Rev. and Mrs. Murray H. Russell - Mr. Russell was born in Sayo, Ethiopia, on October 15, 1922, the son of Mr. and Mrs. Fred L. Russell of our Ethiopia Mission. He graduated from Grandview, Washington High School in 1941. His college work was done in Wheaton College and Seattle Pacific College. From the latter institution he received the degree of B.A. after which he had two years of training in the Multnomah School of the Bible. He graduated from Pittsburgh-Xenia Seminary in 1952. Mrs. Russell (Esther Eva Mitchell) was born in Los Angeles, California. She graduated from John Marshall High School in Los Angeles in 1941 and attended Bible Standard Training School for one year. Her college work was done in Westmont and Wheaton Colleges, finishing in the latter college in 1946. Mr. Russell and Miss Mitchell were married in 1946 and now have three children, two girls and a boy, born in 1947, 1949 and 1952. They were appointed to Ethiopia by the Board of Foreign Missions on March 28, 1951. After spending the summer of 1951 in the Summer Institute of

Linguistics in Norman, Oklahoma, they sailed for the field on April 18, 1952. At the present time they are engaged in language study at Nazareth, just outside Addis Ababa.

Mr. and Mrs. Phil R. West - Mr. West was born in Detroit, Michigan, and Mrs. West in Santa Ana, California. Mr. West attended San Diego Polytechnic High School, State College for Teachers (short courses), was U.S. Naval Aviation Corps Instructor (1st World War), and spent 1½ years in Pittsburgh Seminary. Mrs. West attended State Teachers' College and had courses in University of California. The Wests first went to the field in 1923 and served (with furloughs) till 1937 in Addis Ababa, Gorei and Sayo, in educational and evangelistic work, and in building and construction work. They were in America from 1937 (when Italians were in Ethiopia) till December, 1948, when they returned to Gorei where they were in charge of the school until March, 1951. They are now at work in Ghimeera. The Wests have two children in their early twenties, a son and a daughter. Wests' "home" church is San Diego U.P., California.

ADDITIONAL RESOURCE MATERIAL

1. Ethiopia--A multilithed book with many pictures in addition to the text. U. P. Bookstore, 209 Ninth St., Pittsburgh 22, Pa. or Board of Foreign Missions, 600 Schaff Bldg., 1505 Race St., Philadelphia 2, Pa. — $ .50

2. The River of Life in Ethiopia---Women's Board, 209 Ninth St., Pittsburgh 22, Pa. — $ .35

3. Map of Africa--This map shows all the missions stations of the United Presbyterian Church in Ethiopia, as well as those in Egypt and the Sudan. Women's Board or Board of Foreign Missions. — $1.25

4. Fun and Festival in Africa---Some games and festivals of Ethiopia are included. Women's Board. — $ .50

5. Prayer Cycle--Names and stations of all United Presbyterian missionaries. Women's Board. — $ .10

6. Women's Missionary Magazine Year's subscription — $1.50

7. Audio-Visual Aids--Send to Department of Audio-Visual Aids, 209 Ninth St., Pittsburgh 22, Pa. for information on filmstrips and slides.

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